THE UNDERGRADUATE.

VOL. I. MIDDLEBURY, VT., APRIL, 1876. NO. 2.

MIDDLEBURY COLLEGE.

FOUNDED IN 1800.

THE COLLEGE is finely situated in the midst of a beautiful park in the village of Middlebury, Vermont. The locality is healthful, and the College offers the advantage of thorough instruction at a moderate cost.

The requirements for admission and course of instruction are as follows:

REQUIREMENTS FOR ADMISSION.

LATIN—Latin Grammar, including the Rules of Prosody and Scanning; Cæsar's Commentaries, four books, or Sallust's Conspiracy of Catiline; Cicero, six orations, including the four against Catiline; Virgil, the Bucolics, and six books of the Æneid; Arnold's Latin Prose Composition, to the VIIth Chapter.

GREEK—Greek Grammar; Xenophon's Anabasis, three books; Homer's Iliad, two books.

Ancient and Modern Geography.

Arithmetic; Algebra to Equations of the Second D gree, and three books of Loomis' Geometry.

Real equivalents will be accepted in place of any of the Latin or Greek authors named above.

COURSE OF INSTRUCTION.

FRESHMAN CLASS —Latin Grammar (Harkness), Livy (Lincoln's Selections), Cicero De Senectute and De Amicitia (Chase & Stuart), Horace's Odes and Epodes (Macleane), Homer's Odyssey (Merry), Herodotus and Thucydides, (Mather), Xenophon's Memorabilia (Robbins), Latin Prose Composition (Arnold), Greek Prose Composition (Jones), Classical History and Antiquity, Etymology and Syntax of the Greek Verb (Hadley and Goodwin), Algebra (Davies' Bourdon), Geometry (Loomis)

SOPHOMORE CLASS.—Horace's Epistle and Satires (Macleane), Cicero; De Officiis, or Tusculan Disputations (Chase), Tacitus' Histories, or Germania and Agricola (Tyler), Sophocles, Lysias, Aristophanes, Exercises in WritingLatin and Greek, German (Whitney's Grammar and Reader), Analytical Geometry (Loomis), Trigonometry, Plane and Spherical; Mensuration; Surveying, with practice in the field; Navigation (Loomis), Calculus (Loomis), Trench's Study of Words, and English Past and Present, Rhetoric (Hart). Physiology (Dalton)

JUNIOR CLASS.—Quintilian [Frieze], Select Plays of Terence [Davies], or Satires of Juvenal [Escott], German [Whitney s Grammar and Reader], Natural Philosophy [Snell's Olmstead], Astronomy [Loomis], Chemistry [Eliot and Storer], Botany [Gray], Rhetoric [Whately], Logic [Jevons], Evidences of Christianity [Paley].

SENIOR CLASS.—Political Economy [Perry], International Law [Woolsey], History of Civilization [Guizot], Butler's Analogy, Fine Art [Torrey], Natural Theology [Paley], Intellectual Philosophy [Porter], Moral Science [Alexander. Peabody), History of Grecian Philosophy, Geology [Dana], Zoology [Tenney], English Literature [Taine], Forsenic Discussions, Review of the Studies of the Year.

GENERAL INFORMATION.

Instruction is given chiefly in connection with text books, but in each department lectures are given by members of the Faculty, supplementing the text book and giving in concise form the latest investigations.

The Cabinet and Museum contains a large number of specimens, and is designed especially for the use of the classes in Natural History. The specimens are all placed under their respective classes and are conspicuously labeled.

The College Library contains over 12,000 volumes, and a permanent fund has been recently established for its enlargement.

There are also valuable Libraries belonging to the Philomathesian and Philadelphian Societies.

A College Reading Room, free to all, has all the more important English and American periodical literature on file.

The instruction aims to be practical as well as theoretical, and for this reason in Surveying and the use of the Transit, field practice is given.

A well appointed Laboratory, with a separate desk for each student, furnishes unusual facilities for the study of Chemistry.

In Botany and Geology numerous expeditions into the surrounding country are organized. In Botany, each student is required to to prepare a herbarium containing at least seventy-five specimens, and a prize is offered for the largest and best collection.

There are also numerous prizes offered for excellence in the different departments. These, in connection with the liberal aid by scholarships furnished to those whose circumstances require it, render the tuition of many practically free, and no young man of energy need be deterred by financial considerations from entering the College.

CALENDAR.

1876.	Baccalaureate Sermon and Anniversary of Philadelphian Society,	July 16.
	Examination for Admission,	July 17.
	Alumni Day,	July 18.
	Commencement,	July 19.
	College year begins	Sept. 7

For Catalogue and any information, address the President,

Rev. C. B. HULBERT,
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There are no groceries, billiard saloons, nor other like places of temptation from study which would endanger some students.

The chief feature of the village is the school. It is the desire of the Trustees and Principal to make this school second to none for thoroughness of training, accuracy of instruction, and high-toned moral and Christian influence.

Spring Term of Twelve Weeks begins March 20 and ends June 9.

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THE RILL AND THE SEA.

FROM THE FRENCH OF VICTOR HUGO.

A rill trickled down from the steep cliffs,
Drop by drop to the grisly sea;
The ocean, death-breathing to sailors,
Cried, "Sobber, what wilt thou of me?

"I am mighty in tempest and terror,
I end where the heavens commence;
I need thee not, foolish streamlet,
So small, and I so immense."

And the rill to the boast of the ocean,
"I bring, without glory or pride,
The one thing thou lackest, O great sea,
A drop of sweet water," replied.

C. P

THE APOLOGY OF SOCRATES.

Whether the Apology as we find it in Plato was the actual spoken defense of Socrates, we cannot determine; and indeed, the recollection of the very same words is a matter of but minor importance. There is but little doubt, however, that the general spirit and tone were the same. "The Apology of Plato may be compared generally with those speeches of Thucydides in which he has embodied his conception of the lofty character and policy of the great Pericles." In it the characteristic features of Socrates seem to be brought out and placed before us. We seem to see the inner life of the man, and those principles by which he was always actuated. The looseness of the style, the irony of his manner, the fearlessness with which he affirmed what he thought to be right, and the earnestness with which he defended his strange course, are the same characteristics that we see in his everyday life. The defense gives us a perfect picture of the man—were it any other than it is we should not be satisfied. Although it is a speech the whole tone of which reacted against the prisoner, yet "few persons will be found to wish that Socrates should have defended himself otherwise." It was the defense of a man conscious that his enemies would accomplish their end, and conscious at the same time that he was superior, and that they were powerless to harm him; for he knew "of a truth that no evil can happen to a good man, either in this life or after death."

Socrates had all his life been one who dared to differ from the majority; and many whose hollow pretensions he saw through had felt the power of that irony with which he was gifted. Is it strange, then, in this most important event of his life when his enemies had combined against him, that he should use it? He knew it would irritate his accusers and would turn the sympathies of his judges. But he did not fear them: he considered only whether he was right or wrong—whether he was acting the part of a good or a bad man. He did not calculate the chances of life and death; he had a firm belief in the uprightness of his mission; whether or not he should defend himself by using an ironical style which would enrage his enemies he cared not, and he would not follow the example of many who plead so fawningly for life. He honored and loved, as he said, the men of Athens, but he should obey God rather than men; and while he had life and strength he should never refrain from the practice and teaching of philosophy, exhorting in his manner any one whom he met and saying to him: "O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard at all?"

This was the aim of his life, and would any have wished him to have at all recanted? Are

we not more charmed with the character of one who so rigidly clung to his belief, than if like Galileo he had even for a moment yielded?

I have somewhere seen it stated that his submission to his fate was inspired by the subtle pride and stoicism of a philosopher, that he thought it beneath the dignity of his calling to act in a different way. If he indeed submitted on account of pride, it was not the pride of opinion; it was the pride of truth, for it *was* beneath the dignity of his calling to change at all a course of life he so fully believed to be right. It was submission to the cause of truth when he accepted the sentence of his judges. He was to die, and they to live—"which is the better God only knows."

He was a victim to the tyranny which society has so many times exercised, and which sometimes makes us question if it be a divine gift. When indeed we consider that such a man as Socrates lived, taught, and was put to death, we can almost literally believe the old myth of the contest of evil and good which the succession of day and night symbolizes. The developement of organic life needs the alternation of day and night, so the most perfect unfolding of truth is indirectly brought about by the tyranny of error. The sentence of the judges of Socrates has played its part in bringing about the freedom of our time.

PROCRASTINATION.

Procrastination is derived etymologically from *procrastinare*. *Procrastinare* is from *pro*, for, and *cras*, to-morrow. I speak of this principally in order to make a beginning of this article, though in part to display my knowledge of Latin. I write this article, first to see myself in print, but also to correct a misconception some have as to the nature of procrastination.

A great many people think it is an evil. I listened to an essay once in which this ground was taken. The author had tried it, too, and ought to have known better. Procrastination is not an evil, but a good. It is one of our most valuable means of discipline; and without discipline, what is life? Is it not most desirable that there should be enough vexation and trouble in our lives so that we may grow strong by overcoming? And what is more sure to furnish this means of dicipline than procrastination? He who discharges every duty promptly at the appointed time leads a life comparatively free from care. He holds the even tenor of his way, and knows not strife. What can such a man know of the power and the glory to be derived from victory over vexations. How is it with the student who always has his oration on time? Doesn't he have more time in which to be idle than anyone else does? And is he not therefore liable to be led astray into the paths of immorality and crime? But how is it with us who procrastinate? Are we not diligently at our work weeks after he is through and lolling in idleness? Do we not burn the midnight oil while he dozes in idle sleep? I tell you these prompt ones little realize what discipline they lose. To be sure they generally have good orations, but how little credit they deserve for it! Probably they commenced writing weeks beforehand. They have had plenty of time. They have developed their thoughts at their leisure. But they have not applied themselves as we do. How much more energy and concentration of thought must he use who writes an oration one evening and learns and speaks it the next day.

Some of my readers are soon to appear upon the Junior Ex. stage. If it is not already too late, and I trust it is not, let me urge upon you to put off writing your orations as long as possible. Delay until the last moment. Be vexed and annoyed. Be solicitous and anxious. Lie awake nights and fret over your sleepy ink-bottle by day. Then go to work in dead earnest and show your friends what you can do in a day.

We must not be misled by those who idly declaim against procrastination. Be assured, they have never tried it, and know nothing about it. For evidence we must go to those who have had experience. And what is their testimony? Is it not all that we could ask? After having once

entered upon the practice do they not pertinaciously continue it? And is not this the best of evidence in its favor? Do not actions speak louder than words? Sometimes there is at first a sort of reluctance to resort to procrastination, but this will soon pass away. After the habit has become firmly fixed rest assured you will never desert it.

THE ALUMNI AND THE CORPORATION.

It may seem presumptuous in us, who are mere undergraduates, to offer any remarks in respect of a question in the decision of which we can have so little weight as, What shall be the future relation of the Alumni to the Corporation? We trust, however, we shall be pardoned our presumption, for we think the noblest motives possess us as we write this article—nothing less than a deep affection for our Alma Mater, and a sincere desire to see the circle of her usefulness constantly enlarged.

The matter is well worthy the close attention of those who have the best interest of this college at heart; for upon its solution will depend to a great extent the future welfare of this institution. We humbly think that the corporation at present, though an honorable and efficient body, is not quite in keeping with the spirit of the times. It is a close, self-perpetuating body, amenable for its acts to itself alone, and as such is out of place and out of time in this country and age of the world. It savors too much of the old world's aristocracy. What it needs at present is an infusion into its veins of democratic blood from the heart of the associated alumni.

Every true Alumnus feels a deeper interest in this college than in any other. He feels as though he had a natural right to some voice, directly or indirectly, in its management, and cannot but feel injured by having this, his natural right, denied him so long. It is very true that most of the vacancies in the corporation are filled from the ranks of the Alumni, and it may be also true that the corporation is very efficient in its measures and management; but all this is not satisfactory. An hereditary monarchy or oligarchy may prove the best government for some countries under certain circumstances, but it would not be tolerated in the United States. It would not at all affiliate with the genius of our popular institutions. The same holds true with regard to the governing bodies of our colleges. In so far as they are close, self-elective, and self-responsible, they are the remnants of European civilization, and exist in spite of American civilization.

We understand that this matter has been formally discussed with much earnestness by the Associated Alumni in two successive years. We are glad to know this. Middlebury College has no warmer, no more unselfish friends than her own natural children. They begin to feel that they ought no longer to be treated as children under the tutelage of guardians; but that they should be recognized as a body capable in some way and to some extent of sharing with the corporation in the management of the college. This feeling is not at all tinged with jealousy or selfishness. It is the result of a deep, manly, rational convictions, which our Alumni hold in common with those of all the other New England colleges.

In 1874 the following motion was discussed at the annual meeting of the Associated Alumni:

"WHEREAS, It is our judgment that the welfare of Middlebury College demands a more intimate and confidential relation between the Alumni and the management, and the interest of the Alumni in the prosperity of their Alma Mater would be increased by additional responsibilities, therefore

Resolved, That official reports of the condition of the college should be annually made by the Corporation to the Associated Alumni, and the Alumni should be invited to nominate for the filling of at least a portion of the vacancies occurring from time to time in the corporation.

From some cause or other this motion was not carried. An Amendment was proposed and carried, which was more objectionable than the original motion, inasmuch as it demanded for the Alumni the privilege of nominating for *all* the

vacancies occurring in the Corporation. This proposition could not be entertained favorably by the Corporation, and their committee reported to that effect. Last Commencement the former motion was proposed once more, and this time it was carried. We think it as fair and as free from objection as anything of the kind could well be. It is so reasonable in its demands, that we feel the Corporation cannot help giving it a favorable consideration when it comes before them.

THE PECULIAR MAN.

If there is one thing I detest it is the peculiar man. I shiver whenever I see him coming down the street, and shun him if possible. But as a general thing he will not be shunned. It is one of his peculiarities to let everybody know that he *is* peculiar, and button-hole you he will until he has smothered you with the overpowering sense of his oddity.

I can endure him when he is merely whimsical, but when whimsicality has grown to be his life he is unendurable to a Job. Oddity is his master and thrusts itself into view in his speech, his habits, his dress and opinions. When he talks he will use the most outrageous grammar or cling to the most obsolete words because they were once proper. When he writes he will employ an orthography of his own and insist that it is in accordance with the natural law. He will always wear bag-pantaloons when others wear them tight, and *vice versa*; or he will seize upon some last century style and persist in wearing it as the only one conducive to health. He carries an umbrella on all occasions, and if politely reminded that it is a pleasant day looks scorn at the offender or menaces him with the article to show him that there is more than one use for an umbrella. He always sleeps with his window open through the coldest nights, and if he catches cold lays it to the fact that he did not soak his feet before retiring, or anathematizes his washerwoman for daring to send him a damp night-cap. He is peculiar in religion. He has seized upon some pagan fable, stolen one idea from a free-thinker's book, and with a broken-backed opinion of his own he makes a second Tower of Babel by which he is to reach a peculiar heaven situated in some far away planet. He is necessarily conceited and dogmatic. He is the one for whom solely the world was created. If he were in the chair of state he would free the government from corruption and flippancy. He has a plan clear and demonstrable by which if he had been the leader of the "grande armée" he would have hurled back the triumphant column of Blucher and converted Waterloo into a glorious victory. In fact he is the greatest *little* man that ever lived. He is the annoyance of his friends and the laughing stock of all others, and as of the gnat it may be well questioned what good purpose the Creator had in his creation.

SOMEWHERE up this river lies what the poet calls a "musical isle." It is a spot born of the brightest fancy. The softest of airs are continually playing there. Beneath cloudless skies, and under a tropical clime, the earth bears flower and leaf in richest measure. The name, need we ask it, is "Long Ago." Every man builds up in his imagination such an airy creation as the poet describes. All have treasures buried there, securely hidden from covetous eyes. There are the forms and faces of friends, those who were loved in days past, gone, gone forever, save as fancy bids them live on this enchanted island. There the unreal dreams of boyhood have sought a habitation; hopes and fancies too are there, that filled the mind before the lapse of years had left them stranded on this sunny land.

"There are hands that are waved, when the fairy shore
By the mirage is lifted in air;
And we sometimes hear through the turbulent roar
Sweet voices we heard in the days gone before
When the wind down the river is fair."

Truly is it fancy's treasure house, where are gathered much of her riches. There are fragments of songs, never more to be sung by human lips; there are broken vows and promises; there are pictures and visions, that once rose before the mind. How peacefully they rest under the flood of light which is poured upon them in the dreamy "Long Ago"!—*Brunonian.*

The Undergraduate.

Published Monthly During the College Year.

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EDITORIAL.

THE American youth is thoroughly imbued with the passion for politics. He studies it from his father's lip, wrangles over it with his playmate and discusses its questions in the academic lyceum. But it is in the college that he first learns the mysteries of wire-pulling. Here a a new field lies open to him. College politics occupy his attention. Class honor is to be sustained and society interests to be looked after. College committees, class elections, prize oratorical contests, class-day appointments, all offer their honoring positions to be striven for, and it is the duty of the college politician to secure them to his own class or society. To the accomplishment of this end every means is made subservient. Class cliques, society rings, flattery, cunning, bribery and force are made weapons in the warfare. Class meetings are adroitly called at favorable times, motions tabled, adjournments carried, "bolts" made or quorums avoided—anything, everything to win. We can not but wish that it were otherwise. Yet, at the same time, we suppose that it were foolish to hope for a change as long as man is man.

But it is in "horse-shedding" seasons that the spirit of rivalry passes farthest beyond bounds. The Freshman who seems at all eligible to the honor of the society election becomes the object of dispute. Even before he has left the fitting school he is visited by some suave collegian, treated with the most overpowering politeness, and in the course of conversation, informed that "the —— society is *the* society, composed of the leaders among his fellows, etc., etc."—and how can he help but believe it, with such a shining specimen before him?

The moment he enters town, shawl, goggles and all, he is pounced upon by "trotting committees" and subjected to such a pulling and hauling that it is lucky if he escapes with his life. One party at last succeeds and he is borne away in triumph to be jealously guarded against any attack of the enemy. From that time forth he is a Sultan. He has reached a glory second only to that of the maternal prediction—the presidency of the United States. He is feasted, driven about, "pow-wowed" over and dogged continually by worshipping Boswells. Perhaps Mr. A. of the hostile faction succeeds in enticing him to his room to have a friendly chat "about things in general," when lo! in the midst of the conversation Mr. B. smilingly enters to "return that little visit, you know," and Mr. A., vexed and chagrined, realizes the fact that the game is up for this day. A precious happy life that Freshman leads!

Now this is all right enough for those who relish it and can reconcile it with their notions of manliness. But there is another feature of the campaign which is to be frowned upon wherever met. As the strife grows hotter and hotter and other means are beginning to fail, slander is brought into requisition. Advantage is taken of the good intentions which every Freshman brings to college with him, and when he is found to have formed a liking to anyone of the opposing party, the "horse-shedder" begins to drop hints, as for instance, "isn't it too bad that Mr. C. has formed such unfortunate habits," etc., or with even more boldness to relate some terrible misdoing of the man, either wholly imagined, or enlarged from